

UNITY

Freedom, Fellowship and
Character in Religion

An Advocate of Universal Religion and a Co-worker with all Free Churches.

Seventeenth Year.

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Editorial

The earth is the Lord's and the fulness thereof; the world and they that dwell therein.

What shall I render unto the Lord for all his benefits towards me?

The Bible.

WE send Thanksgiving greetings to our readers. The beautiful home festival in the calendar of the American church appeals to all hearts and carries a benediction into all lives. May it continue until the home feeling will be large enough to include "all sorts and conditions of men." And this inclusive family will only emphasize the sanctities of the near fireside and the joys of the family board.

At the recent conference at Berkeley Temple, Boston, one of the thoughts that was emphasized was that the *Institutional Church* was not a new thing, but conformed more nearly to the Apostolic church than any other of modern times. It was characterized by its friends as not only a seven-day church but a *seeking* church, which was not content to minister to a select circle of attendants but sought to reach those in the byways and on the highways as well. How far is such a church in accord with the needs and conditions of today?

THE maximum of spiritual power probably comes from a diligent mind, a patient heart but a prompt conscience. There is nothing more pitiable today than to see the spirit clipping its wings, splitting its inspirations, hoping thereby to arrive more safely at moral

results, believing that the roundabout way is a quicker one than the direct high roads of God. This is one of the superstitions of the modern "organizer", a belief in some undefinable power, in an organization strengthened by expediency and guided by prudence. That was a timely word which Mr. Fenn gave to his people last Sunday from the text: "He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap."

Be not careful and troubled lest thou seize not the right moment, or do not the ideally best thing—"He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap"—but in brave humility cast thy good will upon the good will of God and do what the occasion seems to require, with no apprehension and no subsequent remorse, leaving to him, with silent eyes of hope and fear, the rest.

APROPOS of Dr. Lyman Abbott's proposal to confine vice to certain districts in order that concentrated Christian effort might be brought to bear upon it, an editorial writer in *The Chicago Times* of Nov. 13th expresses so well the fruitlessness of all merely palliative measures,—of all measures which fail to search out and destroy the *underlying causes* of social disease,—that we quote his words for the readers of UNITY:—

Let vice be confined to one ward; let every preacher and reformer in the city unite in one supreme effort for the evangelization of those compelled to dwell there; let every member of that tainted community respond to the touch and give up his way of living and walk ever thereafter in the ways of the righteous—what then? For everyone thus lifted out of the slough another would be waiting to take her place—the same causes which produced the first are still in active operation, and with ever increasing productivity.

These causes are to be found in the industrial and social conditions which obtain today throughout the world. Man's lust and woman's weakness, as they affect directly the social evil, would make but a drop in the great sea of vice. "Poverty, or the fear of poverty," says a recent writer, is the cause of nearly every crime that has ever been committed. When Dr. Abbott and his fellow-workers in the church, when kind-hearted philanthropists and generous givers of alms learn this lesson, and taking on the courage of its teachings refuse to rest until the bountiful opportunities of nature are open to all alike, so "that equal rights for all, special privileges for none," is become the universal rule, they will no longer need to vex their souls over the social evil—it will have disappeared.

IN the November *Arena*—which from its inception has been the natural rallying point for enthusiastic reformers and which, now that Walter Blackburn Harte has begun to contribute his monthly chats, has taken on the literary flavor that was needed—are two articles, written from different standpoints, which together make a strong appeal to the public spirit of the nation. In "Effective Voting the only Effective Moralizer of Politics," Miss Catherine H. Spence, of Aus-

tralia, shows the immense importance of Proportional Representation to good government under the "representative" system, and especially its essential relation to all kinds of public reform in America. Miss Spence is a warm advocate of the "Hare" system. In the Union for Practical Progress article on how best to oppose political corruption, that indefatigable young worker for social reform, Prof. T. E. Will, who has just been called to the chair of economics at the Kansas State Agricultural College, shows the particular bearing of Proportional Representation and other administrative reforms upon political corruption. While Proportional Representation is not a panacea, it is one of the most effective instruments for the uplifting and purification of public life—perhaps the very first of the instruments available.

The Color Line vs. "The Higher Civilization of Humanity."

The Women's Club of Chicago holds a proud place in the estimation of all good people. It has been conspicuously active in all matters of education, reform and philanthropy. It has been heard repeatedly in the chambers of our municipal government, educational board and other representatives of public interest and public administration. It is one of the largest and probably the best organized and most active women's organization in America.

Quite unexpectedly this body is convulsed with an old fashioned question, which would seem to come rather late in the day for consideration by such a club in the city of Chicago. It is nothing more than that the name of a lady, cultivated, widely respected and one who has been active in Chicago for several years on culture lines and has been heard upon the platform and in the pulpit most acceptably, has been presented for membership to the Women's Club. Of her fitness, intellectually, morally and socially, no one seems to raise a question; that she is in these directions the superior of many who already hold membership in this club, we suppose would be frankly conceded by these generous ladies themselves. But, lo! Her skin bears a tawny tint, which shows a trace of African blood in her veins, and a decided opposition has been developed. It would seem that the question is not yet finally settled. The matter is lodged somewhere in the intricacies of the parliamentary rules which are necessary to the management of such a large body. We cannot think that ultimately this question will be settled in any other way than one that will justify the proud record and high claims

of the club. Meanwhile the discussion is going on in the local press and in social circles; which discussion itself is educative far beyond the range of the club. Naturally, of course, the old ante-bellum cry of "We want to be let alone; we want to be allowed to attend to our own affairs!" is heard. But this is everybody's affair. The old struggle, which inspired the best in American literature, gave to the United States a line of prophets, and called for the sacrifice of millions of treasure and thousands of lives, brought results too sacred to receive an indignity of this kind without challenging again the old loyalty to the brotherhood of men and the old indignation against any violation of the spirit of justice based upon the superficial lines of race and creeds. The anti-African prejudice is akin to these other inheritances of darker ages, the anti-Semitic prejudices, the anti-Celtic, and the theological bigotries of the ages. The old social panic of an invasion of the home and the desecration of family ties by the color intrusion, is discernible to an extent that would be very amusing were it not so very sad. We are told that if this one colored woman is admitted, there are seven or eight others ready to apply. What a calamity that would be! Seven colored women among four or five hundred white women! Surely the power of the Women's Club would be gone forever.

This is the club that took pride in welcoming and giving social prominence to the swarthy sons of India, the saffron children of China and Japan, during the World's Fair visitation, but is now afraid of a free-born American citizen, one entrusted with the rights of franchise to an extent equal to their own rights; one trained in American schools and one who has herself taught in such institutions. To permanently exclude such an applicant is to visit a trifling hurt to the candidate, but it is to bring permanent reproach upon a society whose proud motto is, "*Humani nihil a me alienum puto*",—"I deem nothing foreign to me that is human." The second Article of its By-Laws commits the club to "united effort toward the higher civilization of humanity". As a city paper has already pointed out, such an action will make of this organization but a Society club,—Society with a big "S", which means society in its smallest sense. It will be a coterie of women shorn of their power to lead, and convicted by their own action of being unworthy their high pretense and their splendid history. We cannot believe that these women of Chicago have yet reached the dead line of organization, where inspiration gives way to form, and the traditions of the past suppress the inspirations of the present. Such a line awaits most, if not all, human organizations. Happy the organization that puts it far off.

Our readers will wait with keen interest, the outcome of this proposition before the Women's Club of Chicago. We are not meddling. It is their business, our business, everybody's business to resent the encroachment of that race prejudice which has wrought such atrocities in the South, where there is much more to justify it than here among the

most favored members of the favored city in the freest land the sun shines upon. Alas! it is not too free at best, and it is the duty of citizens to resent every reactionary tendency and encourage every progressive tendency. This club has given itself publicity by its public work, and the public can but expect it to live up to its own standards.

The Harvest of the Upper Fields.

Last week we offered a sheaf of grain gathered from the thought-fields by the publishers. It is always pertinent at Thanksgiving time to remember that our lives are most dependent upon this upper garnering. It is well to feast on turkey and pumpkin pie and to give thanks for the same, but it is better to be moved with Charles Lamb to say grace over Shakespeare.

Last week we spoke of the high standing of the Houghton, Mifflin & Co. publishing house in Boston. This week we should like to bear testimony to the New York companion (we do not like to say rival), the house of G. P. Putnam's Sons.* In the dignity of its list and the excellency of its workmanship this house of New York presses hard its Boston compatriot. There may be but one "Riverside Press" in America, but there is a "Knickerbocker Press" in New York that knows how to do it in a way most delightful to the eye and tempting to the hand. Witness the slowly growing series of the "Story of the Nations," of which there are thirty-seven or thirty-eight out. The last at our hand is *The Story of Venice* by Alethea Wiel. This book carries the story of this city in the waters from 487 down to 1866 A. D., with its list of one hundred and twenty doges. The book is embellished with the usual generosity of engravings, and is a guide-book to those who must stay at home as well as to those who go and see for themselves, but who, when there, will miss much if they do not use some such an eyeglass as this which will enable them to see the past that interprets the present.

From the same house we have received the first two of the four promised volumes of the writings of Thomas Paine, edited by M. D. Conway. The time has gone by when people read "Tom Paine" for the sake of his heresies. They are too mild to be sensational in these days. Many an Orthodox professor has gone farther and fared better than the great heresiarch of the Revolution ever went. But the time has come when the writings of Thomas Paine are indispensable to the student of American history. He wielded the pen of the Revolution. His words were the indispensable allies of Washington's sword. His messages were read to the regiments on parade, and they inspired both private and general in the tent. As the

* G. P. PUTNAM'S SONS, NEW YORK: *Venice* (The Story of the Nations), by Alethea Weil, \$1.50; *The Writings of Thomas Paine*, collected and edited by M. D. Conway, volumes one and two, \$2.50 per volume; *The Sketch Book*, by Washington Irving, in two volumes, \$6.00.

editor says in the introduction to the first volume, "No apology is needed for an edition of Thomas Paine's writings, but rather for the tardiness of its appearance." And this edition promises to be the first adequate edition of the same. Among other papers the first volume contains "Common Sense," the most fertile and immediately productive of all his writings. And those who are still scandalized by the traditional wickedness of the "Age of Reason," ought, in justice to themselves, to read this and the "Rights of Man," which appear in the second volume, as a corrective. The volumes are in type and size of the dignified kind which justifies the above estimate of their importance, and they demand a place "in every gentleman's library."

If any one still doubts the artistic resources of the Knickerbocker Press let them handle for a while this "Van Tassel Edition" of Irving's Sketch Book, just out. Two sumptuous volumes in white and gold with colored margins in green and red, a text delightfully clear, on elegant paper, and profusely illustrated from drawings by masters and photographs from life. Rip Van Winkle is largely illustrated by photo-gravures from Jefferson's creations. These volumes bring to mind the childish delight of a little boy in the log house of long ago, when the first ten or a dozen volumes of a "district school library" were brought home by the ox team, through thirty-nine miles of mud, from Milwaukee. Among these volumes (what subtle instincts guided the selection?) was a humble edition of the "Sketch Book," Goodrich's "History of Greece," the first two volumes of Irving's "Life of Washington," and the "Great West"; the latter volume sumptuously illustrated with pictures of Indians tomahawking white women, etc. The Sketch Book was thus one of the very earliest books ever read by the writer of this notice, and he puts aside this edition in the hope that if a twilight hour is given him it may delight the sunset as it did entrance the sunrise of his life.

We pity the children of today who are so over-blessed with books that they have no time or taste for Irving's Sketch Book. And we give warm thanks to the publishers who have given us this charming old book in a delightful new dress. But we are appalled at the temptations to spend money in store for the book-lover if this "Van Tassel" edition is to include all of Irving's works.

Americanism and Immigration.

Dr. Rena Michaels Atchison, one of the recent candidates for trustee of the University of the State of Illinois, has just written a little book* which brings out strongly the need of checking the manufacture of American citizens from ignorant and degraded foreigners who neither understand our institutions nor speak our language. It is espe-

*UN-AMERICAN IMMIGRATION: ITS PRESENT EFFECTS AND FUTURE PERILS. A study from the census of 1890. By Rena Michaels Atchison, Ph. D. With an introduction by Rev. Joseph Cook. Chicago: Chas. H. Kerr & Co., Cloth, 8vo, pp. 198; \$1.25.

cially written to influence the public mind to restrict immigration, and, somewhat regretfully, we must admit that Mrs. Atchison's case seems to be made out.

But although the book as a whole is useful and contains a number of tables, which with a little fuller explanation would be very helpful, it contains some notable defects. Who, for instance, are natives of foreign parentage,—those born of two foreign parents or of a foreign and a native parent; and is it material which of the parents is the native? Should the scion of one of our oldest American families happen to marry an English girl, would his children be classed among the "foreign or of foreign parentage"? In transferring her tables from the census report Mrs. Atchison has not thought it worth while to explain this matter. It is not, however, of such defects that we wish to speak, but of those which inhere in the spirit of the book and make it typical of the work of a class of reformers whose zeal outruns their discretion and thus too often defeats their earnest and praiseworthy purpose. For example, Mrs. Atchison compares American cities with such foreign municipalities as Berlin (page 52) as though it were a matter of course that the latter should be bad and it would be a great misfortune for American cities to resemble them; whereas it would be hard to find anywhere a student of municipal affairs who would question the fact that city administration in the United States is markedly inferior to that of Europe. In truth, it will be a happy day for America when our great cities become more like such foreign ones as Berlin; the German cities are much better governed than our own. A few pages further on Mrs. Atchison passes over the case of certain North Central States in which the proportion of crime in the foreign-born population is considerably less than its proportion in the native born, as though it were of no importance that these facts should be in direct contradiction of her theory. This is not fair, to say the least. Neither is it good policy. Such one-sidedness (as is the case with all forms of exaggeration) is likely to produce a reaction, and thus to cause readers to estimate her valid arguments at less than their true worth.

We think that the book in question would have been more effective had our author's Americanism been somewhat less rampant and had she been more disposed to admit the good in things un-American. The justification for restricting the franchise in the case of immigrants, and for checking too rapid immigration, is not that everything American is better than anything foreign, and must not be contaminated thereby; but it is, in large measure, that, whatever may be the respective merits of foreign and native institutions, the careless imposition of fragments of one upon the other cannot but result in a condition of asymmetry and confusion, which is an injury to the state. For all men need time to become accustomed to and thrive under institutions of any kind, however good. It is not, in any given time and place, a question of "ideal"

institutions, but of those *best adapted* to a given society, its past development and present state being carefully considered.

So in America we must have time to accustom ourselves to the new conditions necessitated by the new blood coming in from abroad. We should not expect to mold the immigrants entirely into conformity with our present manner of life; the result of the union of native and foreign must inevitably bring about conditions different from those which previously prevailed. We should expect to change under this influence, but we may so arrange for it that the change shall be evolutionary not revolutionary; that is, we have the right to insist—in the interest of our adopted sons as well as of our native born—that the contact between the new and the old shall not be so sudden as to throw both parties into confusion, but that it shall be gradual enough to admit of mutual accommodation.

F. W. S.

Contributed and Selected Flowers.

Sweet teachers of the beautiful,
God's priceless gift, the flowers!
Welcome alike in Autumn's days
Or Summer's radiant hours.

Welcome where'er their smile we meet,
On native heath, in garden bower;
Ever a blessing and a joy,
Kind Nature's free and priceless dower.

Alike for bridal or for bier,
In spotless purity they bloom;
And ever lend an added charm
To the dear shrine we call our home.

And as today I sat in church,
And listened to the spoken word,
The voice of song, the reverent prayer,
That all my better nature stirred,—

And saw upon the altar stand
An offering fair of Autumn flowers,
The purest and the sweetest gift,
That brightens this dear world of ours,—

I thought what lessons we might learn,
From these mute teachers, pure and fair,
Of our good Father's boundless love
And His creative power and care.

How to His children here on earth,
These floral teachers He has given,
That they may cheer our toilsome way,
And help to make our earth like heaven.

Making our lives more pure and fair,
Fragrant with good and generous deeds,
Not living for ourselves alone,
But for the world's great wants and needs.

CARRIE.

Family Life for Dependent and Wayward Children.

BY HOMER FOLKS.

READ BEFORE SECTION II. OF THE INTERNATIONAL CONGRESS OF CHARITIES, CORRECTION AND PHILANTHROPY, JUNE 13, 1893.

PART II.—WAYWARD CHILDREN.

In connection with the family plan for dependent children the question has been raised: How far can the family system be used in the care of delinquent children? The asking of this question does not indicate a desire for any startling innovation, nor the abandonment of existing institutions; for the family plan is already a part of nearly every

reformatory agency. I do not refer to the cottage system, which is not and should not be called "the family plan," but to the fact that after a certain period of training the child is placed in a real family. The question is, How far can this feature of existing methods be developed? May not some of these children be placed in families sooner than is now done, and others placed in families directly?

My experience indicates that most people connected with institutions for juvenile offenders do not take a very hopeful view of the placing-out part of their work, and will probably not be inclined to favor its extension. The institution appears to them as a symbol of protection. After the child has been carefully and thoroughly trained, it is with some misgiving and a certain regret that they again entrust him to the hard, unsympathetic world. A striking proof of this lack of confidence in the family plan lies in the fact that, in preference to placing among strangers, a large majority of these boys are returned to their own families,—to the very surroundings which made them delinquent. I believe, however, that whatever lack of real success has attended the placing-out of juvenile offenders has been largely owing to the fact that placing-out has been regarded as only an incidental feature of the system,—we may almost say, a necessary evil,—and hence little of thought or means has been devoted to it. It should be no surprise to anyone that placing out by the methods in vogue fifty years ago, meets today no marked success. Much is to be expected from the application of progressive methods to the placing out of wayward children, both directly and after preliminary training.

It is a curious fact that there has been a strong tendency, even among experts, to regard child-caring work as a part of prison reform. The International Prison Congress of 1889 devoted much time to a study of the Michigan School for *Dependent Children*. Is it not remarkable that the title of Dr. E. C. Wines epoch-making masterpiece should be "The State of Prisons and Child-Saving Institutions throughout the Civilized World?" In New York, and I presume the same is true in other states, the law which provides for sending an orphan child to an orphan asylum is a part of the *Penal Code*, and the application is passed upon by a *Police Magistrate*, an officer of *injustice*. This connection between child-saving work and prison reform may have been beneficial to the latter, but has had a certain ill effect upon the former. The whole child problem has been tinged with the idea of crime, or at least of crime prevention; so that all children coming into the charge of public authorities were looked upon as, in a measure, subjects for reformation. Later, a conscious and powerful effort had to be made to separate the dependent from the delinquent class, to really set it clear in our minds, that poor children are not necessarily bad children. In most states this line is now drawn with a fair degree of justice, although Census Bulletin No. 204 shows us that on June 1st, 1890, there were in the reformatories of the United States 1,978 children, or thirteen per cent of the whole number, who had been deliberately placed there merely because of *destitution*. Is not this as short-sighted and as unjust as would have been the commitment of 1,978 blind children, *because of their blindness*, to institutions for the feeble-minded?

In general, however, the distinction has been made, and the merely homeless child has been saved from the brand of crime. Can we go one step farther and go out of the branding business altogether? I wish we might, but I do not yet see the way. I wish I could believe that there were no criminal children, but I cannot. There are Jesse

Pomeroy's, and if present conditions continue there will be more of them, and because they are dangerous society must seclude them; and any place to which boys are sent because they are bad, call it by whatever name you will, sooner or later puts its brand upon the child. Must we not all agree, however, that this course should be pursued only when absolutely necessary; that infinite pains should be taken not to brand the wrong boy? Discrimination should be the keynote. Discrimination, not between classes of children based upon the particular process or machinery of law by which they come to us, but discrimination of individual children, based upon the whole course of their former lives.

In so far as the delinquent children have lived essentially the same life, under the same general surroundings, on the same street or in the same home, as the dependent children, the method which is best suited for the one is best suited for the other. Owing largely, no doubt, to what is aptly called "our administrative awkwardness," a large number classed as delinquent belong more properly with the dependent children. This applies with certainty to the thirteen per cent who are committed for destitution, and there are many indications that the delinquent class is still more largely recruited from the ranks of the un-cared-for. Delinquent children are supposed to be either those who have committed crime or who are beyond the control of their parents; dependents, those who are homeless or orphans. Yet *fifty per cent* of all the children committed to the reformatories of the United States in 1890 were orphans or half-orphans—*beyond* the control of their parents, indeed! And any one who has had a general experience with the child problem of cities, knows that of the other half, whose parents are living, the incorrigibility is as often in the parents as in the child. When a child is not wanted, it is astonishing what a long and dreadful catalogue his misdeeds make; and the difference between even those who are actually convicted of petty crime and many of the older dependent children is simply the difference between the boy who eludes the police and the one who is captured. When a family of small children, whose home is with the submerged tenth, are left without direction and support because of the death or inefficiency or vice of parents, that family is sure to be broken up, and it is the merest turning of a finger that decides whether the children are labeled dependent or delinquent. It very often happens that some go one way and some the other, for no apparent reason. If the boy happens to be in his home when the disabled wreck finally goes to pieces, he becomes dependent, but if he happens to be on the street, which may have been a better place for him, he is usually marked delinquent. These two streams flow from the same source, the lack of parental oversight. Rather it is one stream down which the delinquent child has been carried a little farther than his brother. Unless rescued they both are soon hurried over the brink of the same Niagara.

We agree, then, that in the majority of cases the waywardness has been caused by the lack of normal home life; and that is a very large part of a child's life. Does it not seem most natural, then, to supply that element in the child's life which has been wanting, and whose absence has proven so disastrous. When the loss of the father has caused the boy to go astray, how shall we mend matters by depriving him of a mother also? Yet is not this just what we do with the half-orphans, who formed forty per cent of the total number committed in 1890.

We believe, then, that there are a few really

criminal children who must be treated in seclusion, in a moral hospital; but that the majority of juvenile offenders are essentially of the same class, have inherited the same inheritance and lived the same lives as the dependent children, and hence should be provided for in the same manner.

At the present time two societies, the Children's Aid societies of Boston and Pennsylvania, are experimenting to discover just how bad a boy can advantageously be placed directly in a family. The former society as a result of its experiment has closed one of its three farm training schools, the one to which formerly the most hopeful of the wayward children were sent, and now places these children directly in families. The latter society receives from the courts and from the magistrates of Philadelphia children accused of incorrigibility, vagrancy or truancy, or convicted of actual crime, and places all such children directly in families. From my own experience as superintendent of that society until February of the present year, I should draw the following conclusion:

A suitable country home is the proper place for any juvenile offender who belongs to either of the three following divisions:—

1. Children under thirteen years of age, except a very small number who show a lack of all moral sense and are evidently dangerous to the community. On the first of June, 1890, there were 3,573 children, twelve years of age or under, in the reformatory institutions in the United States.
2. All those cases in which it is probable that the desire of the parents or relatives to be rid of the child is a factor in the accusation. Where this motive is present no testimony can be accepted.
3. All those first offenders in whose cases a careful, conscientious investigation points to the lack of parental oversight or the absence of home life as the probable cause of the alleged wrong doing.

For these three classes of children the family home is advised, not necessarily as a finality, but as an opportunity by which the child may prove that no harsher means are necessary. It seems only just that we should give the child this opportunity to prove that what we thought was his misconduct was only the reflection, through him, of the evil surroundings, the lonely neglect, the absence of opportunity in which we permitted, nay, *compelled* him to live, and that under normal and healthful surroundings he is simply an ordinary, healthy boy. If it should be found, as sometimes it will be, that the process of criminal-making had gone so far that the product is beyond the converting power of the ordinary environment, then a commitment to an institution is a justified and an easy resort.

The placing out of wayward children should be surrounded with all the safeguards in the investigation and selection of families which have been described in the earlier part of this paper, with an additional, careful consideration of possible danger to other children. The after-supervision must also be more persistent and painstaking, the visits and correspondence more frequent. It will also be found advisable, I think, to place such children at a very considerable distance, not less than two hundred miles, and the farther the better, from their former surroundings. Usually it is well to allow a few weeks for becoming accustomed to the novelty of new surroundings, forgetting certain former habits, and yielding to new interests, before starting the attendance at the public school. It will be advisable in nearly every case to pay the family a reasonable sum for the care and training of the child. His past life has not been such that he is now able to render services, while we are

asking from the family a certain expert service in his behalf. There are families who will receive such children without payment, but experience soon shows that they are not the benevolent people we might suppose them to be. "Not alms, but a friend," is as good a motto in the country as in the city. When we take the wayward child by the hand and turn toward the country family, we must not ask them for free lodging, food and clothing. We must be ready to pay for these things and make our appeal for loving, personal oversight, for patient, hopeful forbearance and training; and experience proves that there are thousands of good families, living in humble country homes, to whom such an appeal is not in vain.

City Government and the Churches.

BY REV. CHARLES F. DOLE.*

One of the encouraging signs of the time is the new interest awakening in the direction of municipal patriotism. Municipal leagues are being formed in our great cities. There is already a national association of such leagues with the intent of unifying the various forces of municipal reform. The appeal is made to honest citizens of whatever race, creed, party, profession or trade to help purify the government of our cities. The appeal is made specially to those who are concerned at the forlorn condition of the poor. It is an appeal that touches our love for our children, whose heritage is menaced by corrupt and ignorant rule.

Though this new effort for organized reform has splendid possibilities there is a risk that it will prove ineffectual. The fact is, this cry for reform in city politics is forcing upon the public consideration a serious question about the religion of our people. I shall trust to guard against misunderstanding later if I venture to state that the question is: "How far are the people in the churches Christians?"

The recent revelation about Tammany are simply an object lesson of the tendency in all our American cities. Little groups of men, closely organized, make it their business to capture and enjoy the vast emoluments of the city. The great mass of the people are very busy with their own affairs. Whose business is it to guard the interests of the public? Moreover, the average voter, if he has no other intelligent thought in politics, is generally orthodox in the prime article of customary American political faith, viz.: That wherever the banner of his party waves or whoever carries it, he must follow. Thus, at any given city election, the body of men whose real interest is honest and efficient municipal service and whose united effort would be irresistible, are to be seen divided into hostile camps and effectively acting against each other at the beck and call of selfish if not corrupt leaders. These men, who blindly oppose each other in the interest of misgovernment and corruption, are generally attached to churches.

Let us see now exactly what the churches are supposed to stand for. Leaving aside differences in doctrine, it is evident that a church, if genuine at all, is an agency for righteousness. The test of its genuineness is in righteous men and women, in the development of justice and good-will among men. Whatever influence in the city works to make men good is friendly to the churches. Whatever make for the demoralization of mankind is hostile to them.

Here, then, is the spectacle of the American city where the glaring custom is for men

*Prepared for the National Municipal League.

in churches to scheme, to issue circulars, to distribute votes, to "lay pipes," in order to effect their own election; where in some form, if not by direct bribery, at least by the paying of campaign assessments or by the use of official patronage, not bad men only, but good men in churches, are expected to purchase office; where the liquor saloon is a notorious trading booth for votes and places; where, behind the saloon, are men, still supporting churches, who are beholden to the influence of the saloon-keeper; where men of notorious character, once having "captured" the nomination of a caucus or convention, confidently count upon the support at the polls of the most religious people in their party, and where, at every municipal election, the forces of the good are so hopelessly divided on recondite and distant partisan issues that the most eminent character, worth, fitness, ability on the part of a candidate is no security against his defeat by the votes of church members in favor of the nominee of some scheming ring or selfish "boss." Thus, while the churches are supposed to stand for the sway of the good will and for practical righteousness, men in the churches substantially say to the youth: "This is a world of policy, expediency, selfishness; look out for number one." Who ever tells the young men who graduate from Sunday-schools, who will soon cast their first vote, that "office is a trust?"

On the contrary, not only by the negligence of the men in churches about their common civic affairs, but by their general consent to the current selfish political creed, by their easy indulgence towards official offenders, by their senseless partisanship though in obedience to base leaders, by their willingness, even, upon occasions, as shown lately in New York, to pay money as the price—sometimes of justice, sometimes of special privilege or official favor,—by their habitual attitude, the men in churches do the most subtle and pervasive harm in corrupting faith in the abiding righteousness.

It is easy to see how the churches, distrusting that this is a righteous world, suffer the penalty of practical atheism. To many the ancient banner of the kingdom of righteousness and good will seems to float over merely comfortable club-houses of well-to-do people. Millionaire senators, directors of gigantic trusts and syndicates, Tammany sachems and great stock gamblers own pews. The sight does not make for the spread of faith in the world.

I need to guard against the appearance of injustice. I began by saying that the question of the times is, "How far are the people in the churches Christians?" For many seem to become Christians in streaks and patches, like slowly ripening fruit. A man may be a pretty good Christian in his home, where he would not think of pushing and scrambling, while he remains hardly better than a pagan in his conduct of business. He may be decent also in his business while his politics lie outside the pale of his morals. Men's politics are the last realm where their Christianity reaches. How is it that the men who trust the higher law in their friendships cease to be Christians and break the fundamental law of their Christianity as soon as they enter the grand realm of civic duty?

The call of the times is for a new extension of Christianity. I use the word in that large sense with which no Jew or Mohammedan even would quarrel. The appeal to the churches is to apply the essential law of righteousness and good will, no longer merely to personal relations, but in the market and at the polls. If the Christian name is good for anything it stands for the effort to carry the spirit of justice and friendli-

ness into the momentous business of purifying and ennobling the civic life of the dense populations who at present lie always close to the danger line of want and degradation. If the modern pulpit has any mission, it must be in distinct incitement and leadership in behalf of all manner of municipal reform.

Christianity has made a long and toilsome march since the supreme early impetus of its great Founder. The time was when its force was exhausted in conquering rude passions and bending men's savage wills to be merely humane. To learn standards of personal truthfulness and trustworthiness was another great reach forward. It came at last to be agreed that a man could not be a Christian and remain a liar or a thief. We approach the time when the standard shall be set still further upward. He will no longer be a Christian "in good and regular standing" in any church, who pushes and schemes for public office, regardless of means. He will no longer be a good Christian who mortgages his conscience in consideration of preferment. It will not be thought Christian conduct to throw partisan votes against the common interests of the city. It will not be held to be compatible with Christian character to shirk or refuse public responsibility. It will enter into the creed of the churches, not only that wealth, but office also, is a trust, which no Christian can selfishly use. The men in the churches will discover at last that union is strength. The churches will some time see in true perspective how grand their common purpose is. It is to build righteous cities. When noble youth see that the churches make this sort of appeal to their chivalry and devotion, the religious life of America will be kindled into the flame of a mighty enthusiasm, purer than that of the old crusades.

Meantime the question challenges attention, "How far are we Christians?" The times are critical; menacing clouds hang on the horizon of our country; millions of voters wait for strong leadership, whether for good or evil; ignorance, demagogism and tyranny have their opportunity. And the average man in the churches, it is to be feared, still halts between two opinions, and has his doubts whether in politics it is safe to do right, whether his vote has anything to do with his religion.

My First Iceberg.

BY ELBERT HUBBARD, AUTHOR OF "ONE DAY," "FORBES OF HARVARD," "NO ENEMY," ETC.

All day long the sea ran high. The wind and waves had held mad carnival since we left port, but now, as if grown weary with their sport, they subsided and left in their place only the long, smooth, swelling tide.

The passengers were delighted; all save the grizzled old man with the brick-dust complexion, who had impressed himself on the company as a confirmed pessimist. So when he said that a high sea was much to be preferred to fog no attention was paid to the remark. Besides there was very little fog anyway: barely enough to make the sun appear like a big red ball and to remind us of childhood's days when we smoked bits of glass, getting ready weeks beforehand for the big eclipse.

A great gray bank of clouds came up out of the west. One might have thought it were land, but then the nearest land, according to the chart, was a thousand miles away. These clouds appeared like the canopy of smoke that covers a distant city as it greets the eye from an approaching train.

Soon we who paced the deck noticed that our overcoats were nearly white. Each walker

looked like one of the weird sisters. The air grew cold, the mist half freezing to our faces, and we slapped our hands, increasing the pace to keep off the chill of the on-coming night.

It was bedtime, but we of the old guard continued to do the quarter deck. The captain came up in sou'wester and oil skins. We hailed him as he mounted the bridge and he answered back cheerily,—“too cheerily by half,” my companion said.

Just then we heard the steam rushing into the big whistle; it strangled, struggled, gurgled and came forth in a great hoarse roar that echoed off into the blinding mist; and so at intervals of three minutes each came the grim voice of warning.

The known may be alarming, but the unknown is terrible. To keep moving and not know into what danger: to advance on the unseen, to parry with darkness,—these things may shake the strongest nerves.

The monotonous combination of roar and grunt seemed to drive away the spirit of jest, and from the singers down in the cabin we heard strains of gospel hymns instead of the jolly ballads they were wont to sing.

Still we paced the deck. Still we could see the "old man" on the bridge, and there we left him when we went below at midnight. The cabin was deserted, save for the steward and the pessimist, he of the brick-dust complexion. The steward had just brought him a lunch. He insisted on our sitting down; we did so and nibbled cheese and sea biscuit while he told us of the "Fulmar," an A1 screw steamer of 4,300 tons burden, that sailed out of Liverpool a year ago on the 13th day of June, with four hundred souls on board, and of how no tidings ever came of her.

Then we remembered that our ship was just 4,300 tons. Strange!

The steward smilingly reminded us, as he uncorked a bottle, that we too had sailed on the 13th of the month. Then we all smiled feebly and made contemptuous remarks about people who were superstitious; then we turned in, but not to sleep. Only to toss and doze and half dream, all the while listening to the hoarse roar of the fog whistle. I imagined that if I had not lain awake to see to it the whistle would not have done its duty. And all the while I could see, with closed eyes, the captain in sou'wester and oil skins pacing the bridge and peering off into the misty nothingness.

Perhaps two hours had thus passed when I heard a noise that made me start with alarm. I expected to hear this noise—I knew it would come, and here it was. Possibly my expectant attitude brought it! It was the sharp ting-a-ling-a-ling of the bell in the engine room. I felt the answer in the throb of the iron heart of the ship as she slowed down to half speed. Then I partially dressed and lay down again, intending to go on deck as soon as the bell in the engine room rang to stop. So I waited, but proved recreant to my self-appointed task, for when I awoke it was broad daylight and my messmate was calling lustily for me to come on deck. Hastily I made my way up the gangway. As I did so, I noticed the ship was at a standstill. On deck I could see nothing but fog, although the passengers were all crowded to the starboard rail looking out into the mist.

Through mere force of example I too stared. The air was biting cold. A breeze sprang up that chilled me through and through, but this breeze caused the fog to lift and I made out a great white mountain covered with snow right ahead.

Slowly the fog disappeared and I beheld the most awe-inspiring sight I have ever seen.

Cold, sullen, silent, an iceberg lifted itself out of the sea. High as a church spire, its surface covering fully two acres; and yet four-fifths of the mass under water.

On a former trip we were told that our great iron "liner" had cut down a barge in mid-ocean and that the shock was not sufficient to awaken all of the passengers. But here was an enemy that could grind us to fragments; against whom we could dash ourselves in vain; upon which the strongest force our ship could bring to bear would be as naught.

Proud, impassive, unsubdued, the iceberg is the arch enemy of the mariner.

The sailor can run before the wind, he can ride the wave, he can cope with storm and tempest; his chart locates each reef and rock, each shoal and shallow, but here is a foe that knows no law, answers no signal, and whose only sign is the coldness of death.

At Mount Mangerton, in Ireland, there is huge basin near the peak called the Devil's Punch Bowl. When the curling mist hides the mountain from view the peasants say that the devil is holding high frolic at the Punch Bowl. When the fog covers the iceberg from view the spirits of evil are in wait for those who go down to the sea in ships.

The fog is Mercury, and he serves his father, the god Jupiter,—that is, the iceberg. These two work together and lie in wait for their prey.

The fog obscures, covers, confuses, and the iceberg chills, benumbs, crushes and drowns beneath his icy wave.

But when we saw that great glistening mass of white lifting itself far above our tallest mast, some of the passengers gave a shout of joy and laughed defiance on our enemy; and even forgot about breakfast as the good ship's engines were reversed and we backed away.

The stars and stripes were run up at the foremast and the British Jack at the stern waved a salute; the passenger from Texas stood on the after deck and swung his sombrero, then fired his revolver six times in the air in rapid succession.

But the grandeur and sublimity of the scene overawed me, and the God of Silence had me in his keep, as I watched my first iceberg fade away and lose itself amid the white clouds on the distant horizon.

Over and Over.

"Over and over, little lad,
The same thing over and over."
So sings the robin from his nest,
And buzzes the bee in the clover.
"Every spring I build my nest,
Over and over, bringing
Tiny twigs and wee wisps of straw,
Toiling, dreaming, and singing."
"Every day I search the flowers
To find the hidden treasure;
Over and over, home at night
I bring o'erflowing measure."
Over and over, every day,
The sun bursts forth in glory;
Over and over, soft, warm winds
Whisper the same sweet story.
Over and over mother toils
And plans for one boy's pleasure,
Over and over bears with him,
And gives love without measure.
So weary not, dear little lad,
But bravely do your duty;
Over and over, then you'll find
The whole may bloom in beauty.

—Selected.

THE work of the teacher is to stimulate, not to supersede. The finding out is the educating power.
—Sarah B. Cooper.

The Sunday School

Fifth Year of the Six Years' Course.

The Growth of Christianity.

BY REV. J. H. CROOKER.

Second Period: Christianity in the Middle Ages: A. D. 440—A. D. 1453.

LESSON XII.

The Scholars of the Cloister.

Chronology: A. D. 1050—A. D. 1300. Events to remember: The Norman Conquest of England, 1066; the Crusades, 1095-1270; the founding of the Mendicant Orders, about 1220. The greatest scholastic, Thomas Aquinas 1225-1274. The story of Abelard and Heloise is most romantic.

I. THE LONG DARKNESS.

From Leo I. to Hildebrand (440-1073), we have been tracing, for six centuries, the history of action rather than thought, of organization rather than investigation, the influence of battles rather than books. With the break up of the old order and the invasion of the barbarians, artists, writers and philosophers ceased to exist. Schools and colleges were disbanded. Doctors and hospitals also disappeared. The only educated men of the time were the clergy of the Roman Catholic church. But their time was occupied in missions; their task was not study but discipline. In the monasteries where they lived something was done for literature and education; manuscripts were copied and young men were prepared for the priesthood. But these intellectual pursuits were secondary and incidental. There was not a great thinker from Augustine to the Crusades. Charlemagne made one bright spot by the organization of *Cloister Schools*, but these were very much unlike our schools: few books, no apparatus; a few dry subjects learned by rote—grammar and arithmetic chiefly—and these studied not so much to make men as to make servants of the church.

Much in a way was *done* in those centuries, but the mental darkness was great. Along with this dense popular ignorance went superstitions innumerable and terrible. The people, priests included, thought of nature as the scene of warfare between angels and demons,—chiefly demons. Disease, blight, comets, storms,—everything peculiar and harmful was attributed to the activity of devils. This diabolical black magic operated everywhere. We cannot begin to realize how demonized the world looked to them, what horrible fears constantly possessed them. To uproot natural appetites, supposed to be created by Satan, self-torture was practised. To discover the guilt or innocence of persons charged with crime resort was made to most cruel *ordeals*. These demons hovered in droves about death beds. Their delight was the tormenting of the lost soul in hell. The popular mind was appalled by a reign of fears, fostered and used by the church for discipline and despotism. People lived in a world created by an imagination perverted by horrible beliefs and a morbid conscience. The only safety lay in resort to the white magic of the church,—the sacraments.

II. THE SCHOLASTICS AND THEIR PROBLEMS.

About the beginning of the eleventh century thought began to stir somewhat. And very naturally this activity began over what had become the center of religion,—the *Mass*, in which it was supposed that God becomes incarnate in the elements (bread and wine) used by the priest at the altar, and by which the believer may take unto himself the divine grace which protects from the devils and redeems for heaven. Against some very coarse

expressions in this connection—that the participant really bites into the body of God!—Berengar, about 1050, entered his criticism, for he took a more rational and spiritual view of the Mass. His was an attack upon these extreme phrases rather than a clear explanation; but they caused him trouble; and under persecution he seems to have played a weak part. His opponent, Lanfranc, defended the position of the church, asserting that the bread and wine actually became the real body of Christ that hung upon the cross: it is really God himself—a sacrament that brings him near to save and bless.

This may seem to us like an impious idolatry, but let us remember that it was a very gross and superstitious age that needed a somewhat crude symbolism. We must judge it, not by what it seems to us, but by what it meant to them, which was this: a perpetual incarnation of God to rescue and heal. It was well for people to feel somehow that the Almighty was really present to relieve and judge. Here debate began; and the debaters were the *Schoolmen*, the scholars of the time, whose name describes their peculiar character. They were servile students of what others had written, mere defenders of church dogmas, not independent thinkers or original investigators. Philosophy was under vassalage to the church. There was no denial of dogma, but the other man's exposition of it was condemned. In a way, it was an effort to rationalize theology.

The real founder of *Scholasticism* was Anselm, bishop of Canterbury, a pupil of Lanfranc, whose work culminated about 1100. The book by which he is best known is *Cur Deus Homo* (Why did God become Man?), written in Latin, which was then the common language of scholars. It treats of the ministry of Jesus, the atonement, and contains about the only contribution made by the Middle Ages to theology. In a time when crime was regarded as a debt to be settled by a payment, the sinner was considered a debtor to Satan, to whom Jesus paid the ransom, thus releasing all who accepted the arrangement by faith. This had been the popular view of Jesus's redemptive work for centuries. But Anselm said, no! What existed was not a conflict between God and Satan over man, but between the attributes of God himself,—justice demanding his punishment, love pleading for his pardon. Anselm carried the matter up to the plane of God's being; and he further said: The love of God, in the form of Jesus, sacrifices itself to satisfy the demand of God's justice for punishment. So that God can save the sinner while also condemning his sin. It is a reconciliation of the attributes of the Divine Nature, by which God saves sinners and yet maintains the glory and dignity of his government. This infinite satisfaction offered by Jesus on the cross discharges the indebtedness of the believing sinner.

Anselm's theory of the atonement, commonly held in some form until this day, was in every way an advance upon the older view. But its defects are many and fatal: 1. It is contrary to moral law that merit should be so transferred; the character that saves has to be won by growth, it cannot be put on or reckoned commercially to one's credit. 2. It is a denial of the teachings of Jesus, who represented God as simply demanding repentance and righteousness. 3. It is too external and mechanical, a mere removal of judicial guilt, whereas what man needs is increase of Inner Life. 4. It hangs in the air, being untrue to the facts of life, and based on assumptions, respecting the Divine Nature that we have no right to make.

While the crusader was in camp, the activity of the cloister produced Scholasticism. And scholastic philosophy is simply the dogmas of the church dressed up in the forms of Aristotelian logic. The wider study of Aristotle about this time created an intellectual awakening; contact with this Greek mind gave life. But the schoolmen made little progress, because they were not able to use his method freely to investigate nature and human life. They took his words and the church dogmas as finalities, and used his logic, not to discover truth, but to defend the creed.

This was illustrated by the memorable controversy between Abelard and Bernard in the second quarter of the twelfth century. Abelard was an intellectual free-lance, active, acute and ingenious in debate; brilliant but superficial; he attacked popular views, but advanced nothing new. Bernard was dogmatic, arrogant, and revengeful; he knew how to silence, if he could not answer, his opponent. As a stout churchman, he opposed Abelard, not so much for the particular things that he taught, but because he feared such a free use of reason. These men do not represent any progress in truth-finding, but a great outburst of intellectual activity, which showed itself at this time in the crowds that flocked to the universities at Paris, Oxford and Bologna (with 20,000 students!).

Scholasticism culminated in the last part of the thirteenth century, especially in three men: Albert the Great, the Herbert Spencer of his time,—who arranged what passed as knowledge in a vast encyclopædic system; Thomas Aquinas, who made a full and powerful exposition of the position and faith of the church, whose *Summa* the present pope has commended to his clergy; and Duns Scotus (born in 1274, the year that Aquinas died), who represented a new departure in that he loved philosophy itself as a pursuit of truth rather than as a mere defence of dogma, whose followers were called *Scotists* as those of Aquinas were called *Thomists*. Later came William of Occam, 1280-1343 (the great defender of *Nominalism*), who, helped on by the more naturalistic views streaming in here and there from the Arabic schools still in Moorish Spain, carried his independent criticism of theology so far that he suffered persecution for heresy. The party cries of the scholastics were *realism* and *nominalism*, referring to an obscure problem which little interests us: Are general names—man, horse, tree—simply convenient terms which the mind applies to groups of similar objects (*nominalism*), or is there a real entity in the universe, *the horse*, previous to and aside from the individual horses which we see (*realism*)? The strict churchmen, Anselm and Aquinas, were *realists*. This question seemed important because linked with interpretations of ritual and dogma.

III. FRUITS AND FAILURES.

The pages which these schoolmen wrote seem to us dull, barren and trivial. It is easy to ridicule the frivolous problems of their debate: How many angels can stand on the point of a needle? Is it as man or as God that Jesus sits on the right hand of God? It is all *words, words*; no reality, no appeal to experience, no discovery of truth; mere speculation and slavish use of authority. And yet, when we consider the material at hand and their method of work, we marvel at their patient industry, their tremendous activity, their keen ingenuity and their massive achievements. They represent a transition from brute force to the mastery of mind. Any intellectual activity was better than gross animalism. Poor thinking would lead to better

thinking; thinking under bondage to thinking in freedom. It meant a new kind of life, with an idea uppermost, which in its maturity would break the bonds. These Gothic systems of thought let loose the mental energy that worked in the building era of Gothic cathedrals.

Even then there were gleams of something better. Roger Bacon, 1214-1294, turned away from theology, and by crude experiments in place of mere speculations, became one of the forerunners of modern science. Eckhart, the German mystic, 1260-1329, spiritualized theology in the line of a freer reason and a more human interpretation, claiming that the soul by its native impulses reaches a private and direct communion with God. And both these had to bear the shame of heresy. Scholasticism had its flowering in the pages of Dante, who put the philosophy of Aquinas into the imagery of immortal verse. The *Divine Comedy* gathers the glory of the age of faith into a wondrous sheaf of light. And the proximity of Dante's death (1321) to the birth of Wiclif (1324) reminds us that we are near a great transition.

IV. FRANCISCANS AND DOMINICANS.

In time this intellectual activity produced reflection and inquiry. Some began to consider the state of society, so chaotic and sensuous, and ask: What can be done? The church had become chiefly an administration of sacraments, with little preaching and few ministries of mercy. And then St. Francis, an Italian, a wonderfully sweet, gentle and merciful man, stepped forth to work for the poor and the distressed. He founded the order of Franciscans (beginning as early as 1209), known as the *Gray Friars*, to rebuke sensual luxury by the example of poverty and to rescue the poor by works of helpfulness.

This new mental life also caused men to ask troublesome questions about the creed. Unbelief and infidelity began to appear. To destroy this heresy and win back these wanderers to the church, Dominic, a Spaniard, about the same time, organized the order of Dominicans, known as *Black Friars*. Both these orders (often at sword's points) were alike in this: They were *Mendicants*. Unlike former monastics, they had no fixed habitations, but wandered about, living on alms. They were also both especially devoted to preaching, but with this difference: The Franciscans appealed to sentiment and served the poor; the Dominicans, of sterner spirit, were devoted to more serious doctrinal instruction and were intent on crushing heresy. We shall see more of them in the next lesson. For a long time, the Franciscans did a noble work; and there was much in the character of St. Francis to win our admiration. He loved humanity even more than he loved the church, and he never became a priest.

See Allen, "Christian History," vol. II., chap. VIII., for a description of Scholastic Theology (pp. 151-157, for brief references to Franciscans and Dominicans); Trench, "Mediaeval Church History," chaps. XIV., XVI. and XVIII., describes the Schoolmen and the Mendicants; Milman, "Latin Christianity," book XIV., chap. III. gives a good Protestant and Alzog, "Church History," vol. II., p. 728-784, a good Catholic estimate of Scholasticism; Townsend, "The Great Schoolmen of the Middle Ages," is an interesting manual; Ueberweg, "History of Philosophy," vol. I., pp. 355-456, is a full and standard exposition of scholastic theories; Sabatier, "St. Francis Assisi," is valuable for its fine religious appreciation and for the light which it sheds upon this period; Emerson, "Mediaeval Europe," pp. 446-465, describes the intellectual life of this period.

QUESTIONS ON LESSON XII.

Read Longfellow's "Golden Legend" for a beautiful picture-gallery of the life in these "Dark Ages": pictures of the Cathedral, Confessional, Preaching, Miracle Plays, Madonna Worship, Relics and Images, Pilgrims, Dance of Death, Convent Life, Castle Life, Minstrel and Crusader, Physicians, *Book-making* (see Part IV., 3), and *Scholastics* (Part VI., 1), and the power of Faith, Hope, Charity, amid all the darkness and corruption.

Shall we call it the "Age of Faith" or the "Age of Darkness"?

1. The Long Darkness.

How did people then explain a comet, a plague, a sick-

ness, a sin, an accident? How do we? What is "the Devil"? Black magic and white magic,—is one truer than the other? What was the "Ordeal"? Was the Church at all to blame for the darkness?

2 and 3. The Schoolmen and their Problems.

First gleam in the darkness,—questioning the Mass: What is this miracle? Do Catholics still believe in it? The meaning in it? Does good meaning make fact? *Second gleam*,—questioning the *At-one-ment*: What was the old "ransom" theory of it? And Anselm's new "commercial" view? Can character—either good or bad—be transferred? and can there be salvation without character? *Third gleam*,—claiming *rights for Reason*: Who was the champion of Reason, and what his romantic story? What dispute heralds the decline of Scholasticism? Are you a "realist" or a "nominalist"? How many students are there in Harvard or Yale or your State University today,—and how many had Bologna, Paris, Oxford, then? What were the two "finalities" in the universities of that time? What is the "finality" in ours? The three greatest names among those old schoolmen, and the two great books? How were books made then? Can one be "tremendously active" and do nothing? What good, then, came from all this word-building? What were they building at this very time besides "words, words"? And what great poem was the flowering of the whole movement?

4. The Friars Gray and Black.

How did they rise? How did they differ at first from the old monastic orders? And how from each other? Read some of the beautiful stories about St. Francis.

Now think over the great movements of these busy feudal centuries, 1050-1300:—

Culmination of the Papacy.	Scholasticism.
Crusades.	Cathedral-Building.
Chivalry.	Dante.
Monastic and Mendicant Orders.	

Shall we call it the "Age of Faith" or the "Age of Darkness"?

Sunday-School Notes.

Contributions from Our Sunday Schools.

The Sunday School at Rochester, N. Y., is again the first to send in its annual contribution of fifteen dollars, which was very welcome indeed. What school will be the second this year?

Western Unitarian Sunday School Society.

Mr. Gould presided at the monthly directors' meeting Nov. 6th, the others present being Miss Lord, Mrs. Leonard, Mr. Jones and Mr. Scheible. Upon motion, Mr. Scheible was appointed acting secretary during the absence of Mrs. Perkins. The treasurer's report showed \$71.36 exclusive of the endowment fund, with about \$300.00 of bills to meet in about thirty days.

It was voted that we bind only 500 of the 1000 new service books at present, and by Mrs. Leonard that these have "forwarded" bindings. It was voted that we allow the publication committee of the American Congress of Liberal Religious Societies to use the plates of our new service book for a combination book, at such compensation as may be agreed upon with a committee consisting of Mr. Gould and Mr. Scheible. It was also voted that the publication of a second edition of Mr. Fenn's lessons on "The Flowering of the Hebrew Religion" be referred to the president and treasurer with power to act.

The meeting then adjourned.

ALBERT SCHEIBLE,

Secretary pro tem.

THE frog barometer, used in Germany and Switzerland, consists of a jar of water, a frog, and a wooden step-ladder. If the frog comes out and sits on the steps, rain is expected.—*Selected*.

UNITY

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Notes from the Field

WHAT PRINCIPLES OUGHT TO REGULATE INSTRUCTION IN AND PURSUIT OF TRADES IN PRISONS.

The second meeting in All Soul's Unity Club course of Studies of Problems of American Citizenship took place Monday evening of last week. Dr. John H. Gray, Professor of Political Science at the Northwestern University, considered the above question. In part he said:

A criminal is a moral cripple. In the United States there are in the penitentiaries an average of 64,000 prisoners. From one half to two thirds of these never did anything. The average age is thirty-three years and the average time in prison is five years. Thus it appears that the average age of those released from our state prisons is only thirty-eight years; and that unless a trade is taught them in prison and proper habits formed they go out into the world no better equipped for good citizenship than when they entered prison. Prisons, he said, were for the protection and betterment of society; not for wreaking vengeance—a fact which the average citizen and legislator are only beginning to realize. The general welfare requires that prisoners be taught useful trades.

The ways in which the product can be put on the market with the least detriment to free labor was carefully considered; also the various systems, *i. e.*, leasing the prisoners (the lessee to care for the prisoners), or contracting their services; contracting the product; and selling the product in the open market. Of the states in the Union New York has the most advanced system, with Massachusetts second.

Monday evening, November 26th, the question is "Government Ownership of Railways: Its Advantages and Disadvantages."

The lecturer is William Hill, A. M., Lecturer on Railway Transportation, University of Chicago.

The Missouri Valley Conference.

The Missouri Valley Conference of Unitarian Churches met at Kansas City, Mo., Nov. 13 and 14. Seven societies were represented by delegates, and all reported that their condition was fairly good, considering the hard times.

At Carthage the attendance was maintained and much interest had been aroused by Unity Club work. For Kansas City, Judge Scammon reported that the financial outlook was better this year than last, and that the heterogeneous material gathered by Mr. Roberts' eloquent preaching was beginning to grow into an organic church. Regarding Lawrence, Prof. Carruth reported the interesting fact that half the congregation was made up of University students and that some of the recent graduates were contributing to the support of the church, though living elsewhere.

St. Joseph was well represented by delegates who announced that they had won the lawsuit which had threatened so long to deprive them of their church. They said that just as they were congratulating themselves on their legal victory and planning how to raise the money to pay the heavy legal expenses, there came a notice from the Church Building Loan Fund of Boston that they must pay six hundred dollars within a few days or else the mortgage would be foreclosed and the property sold. This made the men give up in despair, but the women took up the burden and the necessary sum was raised, largely from outside sources. Mr. Vail reported for Wichita that the work was going on in the city, and missions were being organized at neighboring points, including Arkansas City, where services would reopen shortly.

Wednesday afternoon there was a Sunday-school session which proved extremely suggestive in bringing out the needs of the schools and the methods now used at Kansas City, and especially at Lawrence. In the latter church a naturalist is teaching a class the growth of plants and animals in such a way as to show the wisdom and kindness of nature, thus revealing this world as a religious world to the young minds.

The paper of the conference was by Rev. G. H. Putnam, of Carthage, who gave a strong and suggestive discussion of the evolution of universal religion. Rev. A. Wyman gave the conference sermon Tuesday evening in place of Mr. Forbush, who had been expected but could not come; and Mr. Gould preached Wednesday evening instead of Mr. Fenn who was also unable to be present.

The officers for the ensuing year are: President, Mr. F. H. Foster, of Topeka, Vice-President, Prof. H. W. Carruth, of Lawrence, Secretary and Treasurer, Rev. A. Wyman, of Topeka.

Chicago, Ill.

The Independent Liberal Society which has just been started on the North side, by Rev. Mr. Milsted, seems to be steadily gaining in strength and stability. From a hundred to a hundred and fifty people—perhaps more—were present on Sunday the 11th of November and listened to a clear and simple discourse on "The Permanent and the Transient in Religion." The writer was especially pleased to see the number of young people present and interested in the new church. The prospect of the new society is a cheerful one.

Eugene, Ore

In this town of about 4,000 the Post Office

Mission and Rev. Mr. Wilbur, of Portland, have been sowing seed for some time. Last July Mr. Wendte visited the place and arrangements have now been made for regular services the third Sunday of each month, to be conducted by Dr. Eliot, Mr. Wilbur and Mr. Copeland. The Universalist Society has welcomed the movement most cordially, and at the first regular meeting there were over a hundred present in the morning and more than two hundred in the evening.

Hanford, Cal.

Mrs. Sarah Pratt Carr has started a Unitarian church in Baker's Hall in this town.

Indianapolis, Ind.

The announcement for the tenth year of the Plymouth Institute, that great auxiliary of the Plymouth Congregational Church of which the lamented Oscar McCulloch was, and Mr. Dewhurst now is minister, shows the following program:

1. The Shakespeare Class. Miss Charity Dye, Leader. The plays studied will be selected from the following group: Julius Caesar, The Merchant of Venice, The Tempest, A Midsummer Night's Dream, As You Like it, Cymbeline, and The Taming of the Shrew. This class will meet on Monday evenings, beginning Oct. 15.

2. Class in Child Study. Mrs. Lois G. Hufford, Leader. Froebel's theory of education as embodied in his "Education of Man" will be made the basis of this study, but the class will seek to avail itself of the wisest thought and observation of those who

have made or are making a scientific and sympathetic study of childhood. This class will meet on alternate Tuesdays, at 2:30 P. M. beginning Oct. 16.

3. Class in Tolstoi. Miss Mary Nicholson, Leader. This class, studying nineteenth century thought through the writings of Carlyle, Mazzini, Ruskin and Tolstoi, has reached the last named writer, whose life and writings will be taken up this year. This class will meet on Wednesday evenings, beginning Oct. 17.

4. Class in Emerson or Lowell. Mr. Dewhurst, Leader. In response to a request for an afternoon class at an hour especially convenient for ladies, Mr. Dewhurst will conduct a class in either Emerson or Lowell, as a majority of those forming the class may decide. A preliminary meeting to be held on Wednesday afternoon, Oct. 17, at 4:30, in the Reading-room.

5. Music Study Class. Mrs. Charles C. Brown, Leader. The object of this class is the study of music as an art, and the cultivation of an intelligent interest in it and love for it. It is proposed to study the history of modern music in a general way, the development of form, and what Mr. Fillmore calls the "content of music." The lessons will follow some such program as this: The Ballad, German Song, Catholic Church Music, Oratorio and Opera; and in instrumental music, Old Dance Forms, Suite, Sonata, Romantic School, etc. This class will meet on Wednesday evenings, beginning Oct. 24.

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Open Meetings of Plymouth Institute will also be held on the first Sunday evenings of the month; a special program under the direction of the different sections of the Institute will be prepared for these evenings. The subjects for the present season will be as follows: 1. November 4, Bryant. 2. December 2, Millet. 3. January 6, Holmes. 4. February 5, Concord. 5. March 3, Music. 6. April 7, Froebel.

Partial arrangements have been made with Prof. Henry C. Adams of Michigan University for a course of six lectures on some phase of Economics and Social Welfare. It is hoped that this course will be given in February.

The annual membership in the Institute is \$1.00, which includes all the privileges of the Reading room. The tuition fee is \$1.00, which covers the entire period during which the class meets.

Oakland, Cal.

One of the events on the coast was the twenty-fifth anniversary of Rev. Charles W. Wendte's entrance upon the minister's life, which was celebrated shortly after his return from the east, whither his duties as Pacific Coast Superintendent had taken him. His unfailing energy met with its usual success and he obtained an appropriation for the work on the coast somewhat larger than that of last year.

Portland, Ore.

A kindergarten Sunday-school in charge of a trained kindergartner and meeting at the hour of church services, is one of the features of the church work here.

San Diego, Cal.

Rev. J. F. Dutton's health requiring a drier climate, he has been compelled to withdraw from the church at this place, for which he has done so much. Though still struggling, it is now in a much better condition to call a pastor than when Mr. Dutton put his shoulder to the wheel.

St. Cloud, Minn.

Rev. Carleton F. Brown, who has recently come out of the Orthodox Congregational church, was installed minister of Unity Church in this city Wednesday evening, Nov. 14. Rev. H. M. Simmons, of Minneapolis, preached the sermon, speaking in his usual clear and eloquent way of the value of both conservatism and radicalism. Rev. T. B. Forbush made the prayer, Rev. F. C. Southworth gave the right hand of fellowship, and Rev. F. C. Davis made the charge to the people.



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OF THE

First American Congress

OF

Liberal Religious Societies,

Held at Chicago May 22, 23, 24 & 25, 1894.

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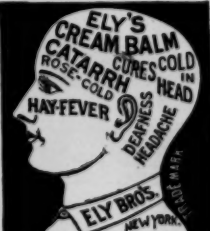
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There was also a platform meeting the
evening before, at which Mr. Davis spoke on
the Need of a Liberal Church; Mr. South-
worth on Religion, New and Old, and Mr.
Forbush on the Signs of Progress. These
services attracted considerable attention from
the press of the city, and it is hoped that they
will give an added impetus to the work of
Mr. Brown, who impresses most favorably all
who meet him.

Toledo, Ohio.

In the *Toledo Blade* we read that in the ab-
sence of Mr. Jennings the pulpit of the Church
of Our Father was filled by Mrs. A. G. Jen-
nings, who discharged the duties laid upon
her most acceptably to the congregation. Her
sermon, which was well digested and logical,
hinged upon the unity of all things, holding
that it makes no difference how the First
Great Cause is named, if an understand-
ing of the laws that govern the universe is
reached. The discourse was full of beautiful,
helpful thought couched in strong language.

This new departure in the Church of Our
Father is only in accordance with the liberal
spirit which has always characterized its gov-
ernment. The excellence of the work which
both Mr. and Mrs. Jennings have done since
they came to Toledo, and which they are now
doing, cannot be overestimated. Their gen-
erous tolerance in all matters pertaining to
individual freedom of thought, while holding
fast to the highest ideals, has had a good in-
fluence which it is hard to measure. Nor is
it too much to say that it is their self-sacrif-
ing labor which has built up a church full of
a vitality that renders it a power of great
good in the community.

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The Study Table

The New World.

Of the eight articles in the September NEW
WORLD, with none of which would we will-
ingly dispense, the most valuable and striking,
to the mind of the reviewer, are Alfred W.
Benn's discussion of "The Influence of Philo-
sophy on Greek Social Life," and G. F. Gen-
ung's "Truth as Apprehended and Expressed
in Art."

Mr. Benn combats, with signal success, the
old notions that the glory of Greek civiliza-
tion departed in the fourth century before
Christ and that Greek philosophy underwent
a process of gradual detachment from social
and political offices which was accelerated
by the Peloponnesian war and completed at
the Macedonian conquest. On the contrary,
it now appears that the Hellenistic period
(400-200 B. C.) "was a time, not of decay and
death but of overflowing and fruitful life."

Greek ideas became universally diffused, and
with their electric contact "all that was vital
and original everywhere sprang up in a reju-
venated activity"; which was true alike
of India, Persia, Judea, Egypt, Carthage
and Rome. This period produced all of
those men with whom our own civilization
is most directly in touch: like the dramatist
Menander, the poet Theocritus, the geom-
eter Euclid, Apollonius the author of the
geometry of conics, Hipparchus the cartog-
rapher and father of astronomy, Aristarchus
the discoverer of heliocentric astronomy, and
Archimedes the author of rational mechanics.
To its sculptors we owe the greater part of our
most admired statues; and fully a third of
Plutarch's Greek heroes lived after the time of
Alexander. The philosophical activity of that
period was very great. The cultivation of
philosophy led to far more humane methods

in the conduct of war and the treatment of
prisoners, moulded the character of individual
statesmen like Epaminondas and Dion, and
apparently brought about a larger participation
of women in public affairs. The Stoic system,
which became by far the most influential in
the third century, inspired the movement for
Hellenic independence which resulted in the
Achaian league, and also that for the recon-
stitution of the Spartan state, to which the
agrarian reforms at Rome less than a century
afterwards bore such a remarkably detailed
resemblance. Mr. Benn brings his paper rather
abruptly to a close with the moral that, since
the Greek physiocrats failed in establishing
a socialistic system (he had stated several
pages earlier that *communism* was a standing
doctrine of theirs) under such favorable con-
ditions as then existed, "its chances must be
still weaker under an industrial and capital-
istic regime."

Mr. Genung's article on Truth and Art dis-
plays a more delicate analytic power and a
deeper spiritual insight, than any discussion
of an artistic subject with which I remember
to have met, outside the pages of the great
master-prophet Ruskin. He defines art as
"the expression of truth in some other medium
than that in which it occurs," but adds that
this truth is not that objective reality at which
science aims, but rather the subjective impres-
sion of that reality. "One deals with truth
as a cause, the other with it as an effect. One
studies its substratum, the other its power."
The arts fall naturally into two classes, ac-
cording as they deal with relations in space or
sequences in time. In passing from their simple
beginnings in draughting and chronological
narration, upward to painting and sculpture
and architecture on the one hand, and to the
philosophy of history, the novel, oratory,
poetry and music on the other, we perceive a
constantly increasing subjectivity. The fact
that the highest art must be soul-revealing
rather than realistic explains the necessity of
the nude and the obsolete in sculpture, and
justifies the disregard of a correct historical
setting displayed by all the old masters. The
two most purely creative of the recognized arts
are architecture and music. Other pictorial
and plastic arts deal with space-relations in-
cidentally, but architecture is the glorification
of space itself; similarly the other vocal arts
are obliged to make use of time-sequences,
but music is time itself, glorified and appro-
priated to the soul's most exalted uses. Mr.
Genung connects art with religion by
the value which he gives to the modelling of
character. "The highest life of divine son-
ship is the most exalted of Fine Arts." Surely
the temple of Art could be crowned with no
more beautiful and appropriate a finish than
this.

Mr. Chadwick's article on Universal Reli-
gion, has already been noticed in UNITY.

Prof. Chantepie de la Saussaye, of Amster-
dam, under the caption of "Animism and
the Teutonic Mythology," takes exceptions
to the exaggerated value given until recently
to the animistic explanation of religious
origins. When applied to particular cases it
requires to be limited and completed by other
views. Among the special students of Teu-
tonic mythology, there have been advocates
of both the animistic and the nature-myth
theories. The outcome of the controversy
appears to be that the animistic explanation
is altogether inadequate, taken by itself,
although there are a large number of cases in
which it cannot be dispensed with. There is
unanimity upon "one principal point—the
historical method is to be followed." I may
add that this is a very important lesson,
which many students of religion have yet to
learn.

James Seth begins an interesting discussion

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of "The Roots of Agnosticism" by a sketch of its origin and history. Agnosticism rests on (1) the absolute separation of essential from empirical reality, and (2) the absolute distinction between the subject and the object. But neither of these distinctions in its extreme form is valid. Our knowledge is not "symbolic" but real, and it has no absolute limit. The subject does not stand outside the reality it knows; on the contrary, subject and object are both parts of a common reality. Thus "the healthy empirical realism of science and common-sense is vindicated against the dreamy, mystical transcendentalism of the agnostic."

A curious feature for a nineteenth century magazine is a full abstract of one of Giordano Bruno's minor works, the "Expulsion of the Beast Triumphant," a production highly fantastic and allegorical in its form and commonplace in its matter, quite in the spirit of the Renaissance, but wholly mediæval in its conception. If Mr. Thayer, to whom we are indebted for this literary curiosity, were more familiar with the literature and thought of the Middle Ages he would cease to regard Bruno's treatise as imbued with a particularly modern spirit. Many others, including Erigena in the ninth century, Eckhart in the thirteenth, and Pletho in the fifteenth had identified God and Nature, and most of the schoolmen tended to a Vedantic conception of God as the only reality. Abelard (1142) taught that the heathen wisdom and the Christian religion were essentially one, and that the historic religions contained nothing new. William of Auvergne (1249) held that historical revelation is only a divine education of the race. Nicolaus of Cusa (1464), Bruno's master, held that "there is only one being, which is God," and taught the essential agreement of all religions. "The several religious systems," he said, "are so many expressions of the Word of God—the Eternal Person." The fact is that Bruno, although he has been greatly advertised of late, in no way rises above such forgotten thinkers, for example, as his contemporaries Patritius and Vanini. If Bruno has any real importance, it is only as one of several obscure historical links between Cusa and earlier thinkers on the one hand and Spinoza, Leibnitz and Schelling on the other.

Rev. Charles F. Dole makes an interesting excursion into a little-considered subject in his essay on "The Service of Worship and the Service of Thought," and arrives at the natural conclusion that the first (ceremonial) is good and beautiful, and may be advantageously employed to a limited extent, but that the latter is far more efficient as an agent for moral uplifting and progress.

Albert Réville contributes a discussion of "The Resurrection of Jesus," which sets forth with great fulness and lucidity his well-known views on that subject. I cannot but feel that this distinguished scholar is less happy in his Biblical criticism than in his contributions to the science of religions. Whatever plausibility may be given to his hypothesis of a series of independent but concordant hallucinations, or purely subjective visions, as the basis for the stories regarding the reappearance of Jesus after the crucifixion, it has the persisting disadvantage of making almost as great a demand upon one's credulity as the narrative in the traditional texts taken in its obvious sense.

Among the book notices I observe several appreciative reviews by Dr. Everett of recent German works on the philosophy of religion. Pfeleiderer's Gifford Lectures on the Philosophy and Development of Religion are noticed by Prof. Allen, who makes the fatal criticism that it leaves out everything between St. Augustine and Luther. He well observes that "the term 'development' hardly belongs

to a view which skips outright eleven centuries of the most intense activity, and anticipates three more in little besides a hint about Luther's 'passionate struggle against reason in his later years'! * * * In particular, a historical exposition of the development of doctrine which disregards that whole stupendous chapter contained in the scholastic theology may be a useful popular guide in the history of philosophic Protestantism, but it is far from being the thing we look for in a scientific survey, however cursory, of what we commonly mean by the development of religion." M.-M. S.

The Magazines.

THE second number of *The Meadville Portfolio* is chiefly given to the Semi-Centennial of the Meadville Theological School. Unity readers have themselves had the benefit of Mr. Gannett's address on that occasion, so we need not speak of it here. Professor G. R. Freeman's charge at the ordination of Messrs. F. S. C. Wicks and J. H. Applebee was so sound and sensible and withal so serious and strong that we wish it might have a wider reading than the *Portfolio* (which is only in its second number) can at present give it. The principal article in the third number is a biographical sketch of that sturdy Meadville evangelist, Rev. William G. Scandlin. The editorials are, a strong plea for graduate fellowships for Meadville students, an encouraging word in reference to the new chair in sociology, and a wise word as to the future of the A. U. A. We note with pleasure that the proposal of the editor of *UNITY* that the teaching corps of the school should be *ex-officio* honorary members of the Meadville Alumni Association, has been adopted.

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